

THE
CHARLESTON GOSPEL MESSENGER,
AND
PROTESTANT EPISCOPAL REGISTER.

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

With the approbation of the Bishop of this Diocese.

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Front view of

St. Michael's Church


CHARLESTON, S. C.

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A SERMON, preached in St. Michael's Church, Sept. 28th, 1846,—By PAUL TRAPIER,
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THE
CHARLESTON GOSPEL MESSENGER,
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Vol. XXIII.

JANUARY, 1847.

No. 274.

FOR THE GOSPEL MESSENGER.

—
COMMISSARY GARDEN—A SKETCH.*

In 1719 he came from England to America, and the same year was elected Rector of St. Philip's Church, Charleston, South-Carolina. Commissary Johnson died in 1716. The office of a Commissary is charged with all those duties of a Bishop which are not strictly of "divine right." In 1726, Mr. Garden was elected "Commissary for North and South-Carolina, and the Bahama Islands." His flock loved him: the community respected his piety, learning and zeal; and the Clergy honored him for his conscientious observance of the Constitution, Canons, Rubrics, and customs of the Church. Dr. Gibson, the Bishop of London who appointed him Commissary, was well acquainted with his character. In 1740, he felt it his duty to institute proceedings against the celebrated and popular George Whitfield. He was arraigned on the charge, of frequently performing divine service without using the forms prescribed by the Church and pledged at his ordination, and it being proved by three witnesses, the punishment was suspension from the exercise of ministerial functions. Other errors attributed to Mr. W. were—1st. *Fanaticism*, for in a letter to Rev. Mr. Tucker, Bristol, he wrote "continual buffetings of the devil have in a high degree qualified me for the ministerial office." "Whereas other people are forced to "plod and rack their brains whole weeks in composing a discourse, I am "enabled to compile as fast as I can write."—2d. *Election*, "a doctrine, "which I believe was taught me of God—therefore I could not possibly "recede from it."—3rd. *Evil speaking*, Archbishop Tillotson—"our justification by faith alone—he certainly was as ignorant of it, as Mahomet "himself the Dissenters cannot but know how contrary the doctrine the "Archbishop taught is to the truth of the Gospel." The author of the "whole duty of man "no real Christian at heart—had not so much as "a head knowledge of the true gospel of Jesus Christ"—other authors Arminian "for a long season have bewitched the people with their "sorceries."—4th. *Denial of the Christian Covenant*: "It cannot be "proved that God made any second Covenant with Adam, or any of his "posterity. "Here (Gen. 3 : 15,) is a free gift and promise of salvation made to Adam, but no Covenant, not a word of any condition "mentioned."

Several publications (and probably others not now extant) were put forth by Mr. Garden, namely: Six letters to Rev'd. George Whitfield,

* The facts obtained chiefly from the Historical account of the Church in South-Carolina, by the late Rev. Dr. Dalcho.

1740. A Sermon from Acts xvii: 6. "Those that have turned the world upside down have come hither also." The substance of two Sermons on Regeneration and the Witness of the Spirit, from Romans, 8: 16, relating to "some erroneous notions of Methodists." This has been twice re-published by the P. E. Society for the Advancement of Christianity in South-Carolina, in 1832. A farewell Sermon, from Romans x: 1, at St. Philip's Church, March 31, 1754.

In his fifth letter to Whitfield, in replying to his charge as to Archbishop Tillotson being "ignorant of justification by faith" he quotes from the Archbishop's 52d Sermon (folio) as follows: "But then this faith must not be a bare assent, and persuasion of the truth of the gospel, but such an effectual belief as expresseth itself in suitable acts of obedience and holiness, such as the Apostle here calls a faith which worketh by love, a faith that is inspired and acted, or rather consummated and made perfect by charity (for so the word doth often signify) and then this phrase will be just of the same importance with that of St. James, by works is faith made perfect." Mr. G. adds solemnly, "remember, sir, this passage must look you full in the face at the great day."

As to Whitfield's denial of any covenant, Mr. G. well asks "How can you presume to baptize according to the office of the Church of England, or to teach her Catechism. How can you, with a good conscience oblige any persons in baptism, to the solemn vows and promises of renouncing, &c. How can you lay this yoke—if the gospel is a free gift—in such a sense as to exclude its being a covenant dispensation."

Mr. G. was a visitor of the Free School in Charlestown and his visits and examinations were useful—he was remarkable for strictness in the latter. But *moral and religious* education especially interested him, and in this department the children and servants of his own flock were specially regarded. "Through his influence and exertions a School-house was built in Charleston, by private subscription for instructing the negroes, so as to enable them to read the Scriptures and to understand the nature of redemption, and was opened on the 12th September, 1742. The Commissary purchased at the expense of the Society, two intelligent negro boys to be prepared for the tuition of others! There were colored persons living in 1819, who were taught by them to read." In 1743 he wrote to the Society that in this School there were 30 children, and the Society sent them Bibles, Testaments, Common Prayer-books and Spelling-books. In 1743, the School had 60 children. In 1746, the number was 55 children 15 adults, who were instructed in the evening. In 1747, 40 children were discharged from the School who could read the Bible and were well instructed in the Catechism of the Church. In 1750, he wrote, the School "was going on with all desirable success." In 1757, the Rector (Rev. Mr. Clarke) of St. Philip's wrote that "the School was flourishing, and full of children."

The exact tenth of Mr. G's whole income was yearly given to the poor.

In 1746, afflicted with "palsy of the head," and other infirmities, he went to England in the spring and returned in the fall. In 1754, he

resigned the Rectorship, and preached his Farewell Sermon. In 1755 or 56, he returned to Charleston, finding the climate of England "too severe."

"As a mark of their gratitude for his long and faithful services, his tomb, (which is nearly midway between the middle door and the Southern end of the burial ground,) was provided by the Vestry and has this inscription.

Here lie the remains of the
Rev. Mr. ALEXANDER GARDEN,
Who was Rector of this parish 34 years.
He departed this life the 27 day of Sept'r.
Anno Domini 1756, aged 71 years.

In the letter of the Vestry to the Bishop of London, when they requested a successor, they gave this admirable testimony, "Mr. Garden, "during his residence of 30 years or more among us, has behaved with "becoming piety, zeal, and candour, in his sacred character, and function, which he hath exercised with unwearied labour and diligence to "the glory of God and the edification of souls: and we can with truth "aver, he hath been a good shepherd of Christ's flock." And when they presented him a piece of plate, they resolved unanimously, that he had filled both stations (Rector and Commisary) "with piety, authority, and steadiness"—that they had "great esteem for his constant, and upright behaviour" and a desire to transmit to others his name—that they express good will only in a particular relation, it belonging to the province in general to affix rewards due to merit and long services." In a letter signed by all the Vestry and 66 male parishioners, we read: "permit us to testify a true sense of the many valuable blessings and "advantages derived to our ancestors, ourselves and children from your "able, constant and unwearied diligence in the ministry amongst us—"the salutary effect thereof will be sensibly felt by our latest posterity; "and we may add, that whilst Christianity has such advocates; the "Church of England such Pastors, and the parish of St. Philip such "Rectors as you have been, there can be no great danger from deism or "infidelity."

Of one so elevated by reputation and by station, it is natural to desire to know the opinions as to doctrines of the gospel, respecting which there has been some diversity.

And first as to "*faith and works*" "I firmly believe, and have always taught, that *good works* do as necessarily spring from and accompany a true and *lively* faith, whether *before or after* justification, as light and heat do the sun; or that,—*as the body without the soul is dead, so faith without works, whether before or after justification, is dead also.*"

As to "*original sin*" "no sooner entered the evil, but supervened the remedy also. No sooner was the *first Adam* seduced by the wiles of that old *Serpent*, the Devil and Satan, into ruin and misery; but lo, the *second Adam* the Lord from heaven, *the seed of the Woman* is promised and *applied* to bruise that *Serpent's* head, and to repair all the damage he had done!

"And thus our *first* parents restored to a state of *pardon* and *reconciliation*, they begat sons and daughters. And here, though I *receive no man to doubtful disputations* on the point of *original sin*; (a point fully

debated, but not agreed, amongst the most learned Christians) yet cannot but recommend it to *such men* as carry this point so high, as to insist on all of *Adam's* posterity being born *half* brutes, *half* devils, calmly to consider, that our *first parents* had no posterity, begat *no* sons or daughters, in their absolutely *fallen* or *apostate*, but in their *restored* or *redemption state* only. And therefore, if their *posterity* not existing but in their parents *loins*, were involved, whether by imputation or otherwise, in their *original sin*; 'tis but *parity* of reason, that not existing but in their *loins* 'till after their *parents* were restored to a *redemption state*, they must be included in the same restoration also. If the *original sin* or apostacy of our *first parents* was pardoned in *Christ*; in him it must be pardoned to their *posterity* also."

As to "*regeneration and renovation*" "now of all this, the Pagan, natural, or carnal mind can conceive no immediate or direct idea; because a thing of which it has no experience; because, *chiefly* a work, not of *natural*, but of *Almighty* power. I say *chiefly*. Not the *absolute, sole, or instantaneous*, but the *gradual co-operative* work of God's *Holy Spirit*, for mankind, *in* them, and *with* them as *moral agents*. And this work, in the ordinary and established method, consists of these two branches:

"1st. His standing Revelation of the *Law* and the *Gospel* promulged to the human world, and written for their admonition; *to open their eyes, and bring them out of darkness into that marvellous light*;—for *faith cometh by hearing, and hearing by the Word of God*.

"2d. His blessed *aids and influences* (in fuller measure conferred now under the gospel dispensation in the *divine* ordinance of *baptism*) *indwelling* or abiding in them; *first*, breathing, as it were, on their corrupt, stony, *dead* hearts, a breath of *new* life, preparing them to receive *the good seed of the Word*; then watering *the good seed sown*, that it may *take root downward, and bear fruit upward*, may *spring* and gradually grow up, *first the blade, then the ear, then the full corn in the ear*; in a word, gently *cooperating*, assisting, striving together with them, throughout the whole course of their lives, that they may *grow in grace*, advance from *strength to strength*, from lower to higher degrees of knowledge, of faith, of renovation of their minds, of virtue, of righteousness and true holiness, towards that perfection which is attainable in this present state, of becoming the *children of God*, by adoption, *regenerate* or *new born*.

"Thus, my brethren, the work of *regeneration* is not the work of a *moment*, a sudden instantaneous work, like the *miraculous* conversion of *St. Paul*, or the thief on the cross; but a *gradual* and *co-operative* work of the *Holy Spirit*, joining in with our *understandings*, and leading us on by *reason* and *persuasion*, from one degree to another, of faith, good dispositions, acts, and habits of piety. 'So that (as speaketh* a divine author,) in the *renovation* of our natures, we cannot certainly distinguish what is done by the *spirit*, from what is done by our natural *reason* and *conscience* co-operating with him. This indeed we must certainly know, that in this blessed work, the spirit is the *main* and *principal* agent; that, *without him we can do nothing*; that, *he is the author and finisher of our faith*; and who *worketh in us both to will and to do of his good pleasure*:

* Scott's Christian Life; Vol. iii. p. 80.

But still we must no less know also, that he doth not work upon us as a *mechanic* upon *dead* materials, but as on *living* and *free* agents, that *can* and *must* co-operate with him; that he doth not renew us whether we will or no, but takes our free *consent* and *endeavor* along with him; and that unless we do *concur* with him, we shall for ever *remain* and *perish* in our sins, notwithstanding all the aids and graces he affords us.'"

In reference to the relation of a Pastor, Mr. Garden's opinions are valuable, and evidently from the heart: "Farewell to you my beloved congregation; *farewell*, at least for a season, or if the will of God be so, 'till we meet in the eternal world, and as I hope we shall, in the blessed regions of glory and immortality."

"It was always in my heart to live and die with you; but as by the will of God, I have been often visited with sicknesses of divers sorts, which have so reduced me in my advanced years, as almost wholly to disable me from the *pen*, and greatly from the *pulpit*; how could I, with a safe conscience, pretend to continue in a *ministry*, *received from the Lord*,—knowing myself so incapable to *fulfil it*? No, this was impossible for me to do. And therefore, on this event, it soon became the desire of my heart, that I might see you well and worthily provided with a *successor*, to take up the important charge of your souls." . . . "What though I have laid no stumbling block before you; either by doctrine or example; have *deceived no man*, *corrupted no man*, *wronged or injured no man* by word or deed; but from the ardent desire of my heart, as knowing the account I must soon render to my great Master, have studied and laboured to promote the salvation of all? Yet what can I say, of all these, intermixed, as they have always been, with so many faults, failings and imperfections? Can there be any merit in them; or any the least subject matter of boasting? No, no, (my brethren) no such thing. In what competent degree or measure soever, I have discharged any of the duties of my function, I humbly speak with *St. Paul*, *not I, but the grace of God, which was with me*: Only my faults and failings, weaknesses and imperfections, are all my own: No mighty matters surely of merit or boasting.

"'Tis true, some rubs and reproaches I have met with, in the course of my ministry, never indeed, from the more knowing, virtuous, discreet, and prudent amongst you; but always from the unruly and ruder sort, arising either from their contempt of the ministry, in general, or, from my adherence to the laws and rules of the Church of *England*, in particular, or from a consciousness of their irregular lives and conversations finding no favour in my eyes. But these I always regarded as *perquisites* inseparable from the ministerial office; a little patience, and they all quickly vanish away!" . . . "Though absent from you, yet wherein soever I may be capable to serve you, please only to lay your commands on me, and see, whether I shall not cheerfully and faithfully obey them. Wherever I am, there you'll always have a steadfast friend, a true and faithful servant. Though absent from you in *body*, I shall be present with you in *spirit*. My *spirit* will be always hovering in your assemblies, hovering in this sacred mansion, and 'specially about this holy altar, where I have so often administered *the mysteries* of God, the symbolical body and blood of *Christ*, and been so often partaker of them, to the great comfort, strengthening and refreshing of my soul!"

FOR THE GOSPEL MESSENGER.

ESSAY ON THE HISTORY OF ST. PHILIP'S CHURCH.

(Continued from page 265.)

CHAPTER XV.

MISCELLANEOUS.

In the journals of the Vestry, there are many indications of strong attachment to the principles and customs of our Church, recommended chiefly by their scriptural origin or sanction, but in some degree also by their venerable antiquity. It will be sufficient to classify these evidences in favor of primitive doctrine and usage, to give the date and the record, word for word, and introduce some remarks. In the measures for re-organizing our Church, after the separation of our country from Great Britain, this Church, with St. Michael's, co-operated zealously and efficiently, and not without some opposition on the part of individuals of influence; and these two congregations led the way,* so far as this Diocese was concerned. The first Convention held May 1785, was called at the instance of the Vestries of these two churches. At the Convention, May 1786,† a Committee of which the then Rector (Dr. Smith) was a member, proposed certain alterations in the Liturgy of the Church of England, many of which were valuable and recommended by our Convention to the General Convention, by whom they were adopted when they set forth the Book of Common Prayer.

In the Vestry records, August 1785 is this entry: "Agreed that ten guineas be paid the Rev. Mr. Purcell as a proportion from this Parish to enable him to proceed and join the Convention at Philadelphia," and in June 1795, "*Resolved*, That two hundred dollars be paid to the Rev'd. Dr. Purcell a delegate to the General Convention." The Diocesan Conventions were suspended between Oct. 1798 and Feb. 1804, at which last date the Convention again assembled at the instance of St. Philip's Church,‡ and ever since it has had its stated annual meetings. In consequence of its being the oldest and one of the largest of the Episcopal Congregations in this State, it appears to have felt itself called upon to have a paternal eye to the welfare of the whole Church and each part of it. As late as June 1813, I find this entry on the Vestry journal: "A committee was appointed to make inquiry respecting a lot of land in Hampstead left to the Episcopal Church, by the late Col. Laurens." There were persons of influence opposed to the measures for re-organizing the Church, and it may be reasonably inferred also, that some favored the idea of making this an independant Church, declining a coalition with the other churches of our Communion, and vesting its government in the people. But the majority were inflexible in their preference of the Church government as we have it, according to which the spiritual jurisdiction, belongs to the Bishop and the Conventions, general and diocesan, and the temporal to the Vestries. Under date, March 1802, on the minutes of a Congregational meeting—we read: "Gen'l. ——— contended that the Vestry ought to transact the

* Dalcho's History, pp. 463: † Ibid, p. 471: ‡ Ibid, p. 485.

“business of the Church, without any interference of the congregation; he further said he was under an impression that at the last meeting, there were nine out of ten who agreed that the Vestry should of themselves transact all the business that appertained to the Church”* Also, or the Vestry-book, Sept. 1802, as follows: “We, the subscribers being firmly of opinion that the acts to incorporate the Vestry and Wardens, and another act to establish the Vestry and Wardens as distinct bodies politic and corporate are *fully adequate to all the purposes of our Church government*, and that there is no need of legislative interference—but as there are some of the members of our Church who have doubts respecting the legality of the powers conveyed to the Vestry and Wardens—therefore in order to quiet the minds of those who doubt, and in order to establish peace and harmony among the members of our Church, we consent to a petition to the Legislature to give the force of law to the constitutional rules of the Church as adopted by the Vestry and Members thereof.” The acts passed by the Legislature, carefully guarded the powers of the old Corporation (the Vestry and Wardens) and no attempt has been since made or desire expressed to congregationalize the Church.

It is a well known principle of our Church, that the order of the worship, so far as it is discretionary, is exclusively with the officiating minister. We are sorry to have to notice a disposition on the part of some to depart from this well established and scriptural principle. “June 12, 1802, ordered that the ministers be requested to *read* the Gloria in Excelsis, or Gloria Patri, both in the Morning and Afternoon Service.” But it was not yielded to, for the Rector “was heard on the Resolution” and on the 20th June is this record, “the said Resolution was rescinded.”

The Vestry may perhaps not without propriety *suggest* any *admissible* change, and so it was afterwards understood for on the 12th of August, 1815, we read, “*Resolved*, That the Chairman—confer with the Rector on the propriety of commencing by a voluntary, and of omitting one of the chants.” The rubrics or rules for conducting the worship were made and can be repealed only by the General Convention. And so the Vestry were reminded in a letter from the Clergy in 1816, when the former expressed a wish that the latter should depart from a rubric in the Communion Office, and take the necessary steps for effecting an alteration. The Clergy also took occasion to express their entire satisfaction with the whole Book of Common-Prayer as it is—their opposition to any change as opening the door to innovation, and to the proposed change, in particular, for this, among other reasons, that it “might in its consequences endanger the faith of the Church.” But on that occasion the Communicants were not less firm in their opposition to change, nor less decided in expressing their attachment to the worship as it is, for a memorial was addressed by 300 of them, in which they say it is “their wish that there should be no alteration in the mode of administering the Lord's Supper, and that they should be sorry to see any alteration whatever of any part of the service of the Church.”

There is a Canon of our Church (the 52d) making it the duty of the minister of the Church to see to the distribution of the alms received at

* This impression was sustained by a vote of 25 to 14.

the holy Communion. A proposal was made in the congregation, July 1815, to require him "to report to ———" * but the same was indefinitely postponed.

A mistaken idea appears to have been entertained, that under our system, the right of making collections for pious and charitable purposes at the doors of the Church was exclusively with the Vestry. There are these records "17th Sept. 1828, moved, That it is expedient and a duty "for the Vestry at this time to express a deliberate and decided opinion "upon the questions suggested in the letter of the Rector dated 9th "Feb. last, whether the right and power of appointing collections in the "Church belongs to the Vestry, or to the Rector, or to both concurrent- "ly with the congregation." These points were settled by this Resolution 18th July, 1830. "That permission to be granted pursuant to the "above resolutions for the use of the Church of the taking up of the "collection shall not avail unless application be also made to the Rector "(or in his absence to the Assistant Minister), requesting that a Sermon "should be preached on the occasion and his consent first obtained."

The relation of each Minister to the Diocese and to the whole Church in these United States, appears to have been overlooked, for on the 28th Oct. 1832, dissatisfaction was expressed in certain Resolutions of the Vestry on the occasion of the absence of their Ministers as delegates to the General Convention. In a letter, the Rector maintained the obligation on the part of those who consented to be delegates, to attend the General Convention without applying for the consent of the Vestry, and that it was so held from the beginning, as appeared from the Journal of the Vestry on several occasions, which he quoted. The letter was referred to a Committee, who made no report, and there was no further action on the same. It is due to the fidelity of history, and to the memory of the resolute advocates of an important Church principle to state that on 10th July, 1821, application being made by the Diocesan Convention for a contribution from this congregation towards the Bishop's fund; a motion was made "That it is inexpedient to consent to the request." The votes stood thus at the Congregational meeting, for it 8, against it 21. From that date the same sum (\$250) has been annually paid to the fund for the immediate support of the Bishop.

This Congregation has uniformly contributed, (on some occasions largely) to the general institutions of the Church. From the subscriptions of individuals and donations of this Congregation made after Sermons, the General Theological Seminary has received considerable assistance. One of the largest collections ever made at the doors (\$313) was for this valuable establishment. The General Missionary Society and the Sunday School Union have also been aided in like manner and also statedly and systematically.

The maintenance of christian principle in the community and in the heart, depends on nothing, under the providence and grace of God, more essentially than on due regard for the Sabbatical institution, and so thought the representative wisdom and piety of this Congregation as in these extracts prove.

*This blank is in the Resolution.

" August 7th, 1776.—The Church Wardens, in going the rounds on " Sunday—detected several Jews' shops open selling goods, Vestry order " them to be prosecuted," and 8th June 1834, "*Resolved*, That the Vestry and Wardens of this Church do hold their regular monthly meetings hereafter on a week-day."

The customs of our Church recommended by their obvious propriety, by their use for instruction and incitement, and in a degree at least by their antiquity, for surely they are endeared to us as associated with the memory of justly honored fellow members and dearly beloved friends gone before us as we trust to glory,—these customs have from the beginning, and uniformly, been approved and continued in this Church.

First, as to the observance of fasts and festivals, we have a record as early as June 1746, showing that "Saints days" were then kept.

Secondly, as to *private Communion*, in 1791, Oct. 9th. "*Resolved*, " That the chalice marked 'G. R' be sent to England and formed " into two small chalices, with plates for the convenience of administering private Sacrament." "Sept. 30. Mr. Folker presented the two small chalices and covers made out of a salver, the " gift of F. Fielding, which was sent to England, instead of the " larger chalice marked 'G. R' mentioned in a former resolution, for the " purpose of private administration of the Sacrament, and executed " under the direction of Mr. James Theus."

Thirdly, as to the reverence due to Churches. In 1819, 21st Feb. the following resolution was moved and unanimously adopted, all the members being present. " Whereas churches are consecrated to the " honor of the great name of the Eternal God, separating them thence- " forward from all worldly and common uses, and dedicating them " solely to his service for the performance of all the holy offices of religion. And whereas, the practice of holding public meetings, and of delivering public orations within the walls of temples dedicated to the " Great Supreme is wholly incompatible with that reverence for his glorious majesty with which men's minds ought to be filled, when in his " Sanctuary and in his presence; therefore *Resolved*, That a Committee be appointed to confer with committees from St. Michael's and St. Paul's Vestries, on the propriety of the three churches entering into a " joint Resolution to deny hereafter the use of the churches for any such " purposes."

Fourthly, as to the honor due to civil rulers. 3rd May, 1791. "*Resolved*, That George Washington, President of the United States, " be invited to Divine service in St. Philip's Church, and that the Church Wardens wait on him, and inform him that a pew is ready for his reception, on Sunday next, or any other day he may think proper to attend. "*Resolved*, That the Rev. Mr. Frost be informed when the President " intends to come to Church." "*Resolved*, That the Church Wardens " have four hundred copies of the Psalms and Hymns which are to be " sung on that day printed for the use of the Congregation."

Fifthly, as to Alms, stated and occasional, for the poor. The Communion alms, received monthly, averaged annually for a long series of years above \$700, and there have been occasional collections, seldom

fewer than three each year. On one was received for the St. Domingo Exiles, \$1093; on another for the sufferers by fire, \$732.

Prior to the Revolution, the Vestry of the Church held a relation to the poor of the town, similar to that now held by the Commissioners of the Poor, and there are several folios filled with records of disbursements, a proportional amount of which no doubt came from the purses of our forefathers. The relieved were of various classes, paupers, new settlers in the country, sufferers from fire and hurricane, &c. In this connection we make these extracts: "May 12th, 1783. An orphan to be clothed and schooled—May 26th, Ordered that the parish children be put to School."—"Feb. 3rd, 1791. From 30 to 50 poor children of Besselean's School are now provided with seats."—March 11th, 1827, "The Treasurer was directed to rent the pew of ——— reserving two seats for her, she being unable to pay the assessment due upon it, and the Vestry not wishing from her extreme poverty and age to exclude her therefrom."

May not a grateful heart be allowed to confirm the testimony, afforded by the journals and documents and letters both printed and not printed, that it has always been the custom of this Church to be kind to its *ministers*: The first parsonage was commodious, respectable in its appearance and comfortable. The second, which now stands a memorial, not less of the generous feeling than of the taste, the piety, and the public spirit of its worthy founders, is spacious, being 48 by 44, an elegant edifice and accommodated with an extensive enclosure. And the reason for its erection affectingly marks the prevailing kindness for the Pastor and his family, "inasmuch by laying out the streets, the present parsonage will be much too confined and made too public and inconvenient." Other tokens of this kindness on record, are the gift of an excellent pew by Mr. Harvey to the Rector for the time being, and part of one to the Assistant Minister by Mr. Benj. Smith on the easy condition of preaching a Sermon annually on New-Year's day.

In this connection, I may particularly advert to the sympathy with their ministers, not as the only, but the chief mourners on the occasion of the destruction of the Church, by fire, manifested by the Resolutions of the Vestry, and by a letter from the ladies of the Congregation.

FOR THE GOSPEL MESSENGER.

A LETTER TO A YOUNG MAN PREPARING FOR THE MINISTRY OF "ONE OF THE DENOMINATIONS."

On the 31st ult., I enjoyed the pleasure of receiving and perusing your reply to my communication of May last. As the possessor of talents which will reflect honor upon any denomination, I am deeply solicitous to awaken and direct your attention to a course of investigation, the result of which, if pursued with a single eye to the discovery of truth, will, I doubt not, eventuate in securing for the Church, the able services of another auxiliary from the ranks of those, who setting out in the pursuit of Theological lore, opposed to, or unacquainted with

her claims, have been led by the good Spirit of God, to see and acknowledge their justice, and to enlist under her banner, against the world, the flesh, and the devil. By a recent census we had 1,240 Clergy, more than two-thirds of whom came over to us from the ranks of dissent. One Bishop alone, Griswold, reports that out of 285 persons ordained by him previous to 1841—207 were from this source—8 Bishops of the Church were educated—non-Episcopalians. These facts are mentioned as evidence of the importance attached to this subject by some of the ripest scholars and best men of whom the Church and country boast. I heartily concur with you in receiving the Scriptures as the touchstone of faith and practice. Vide the 8th Article, "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation." But how are we to arrive at the sense of Scripture? Surely not by the exercise of our own private judgment even though accompanied in its exercise, by sincere and ardent prayer for divine guidance. For Whitfield pursuing this course, embraced the Calvinistic theory; while Wesley, by a like process, was led to declare himself especially commissioned to pronounce the tenets promulgated by Whitfield—false! Was this because Christ had forgotten his promise to give his spirit's guidance to those who ask it? God forbid! But because men frame their theories, go to the Bible to prove them, ask that light may be given to them, to see what? Truth? No! but the correctness of their pre-conceived views! Channing embraced, by the exercise of private judgment, the Saviour—God—denying heresy. Indeed, all the strange vagaries which the human mind is exhibiting under the sacred name of Christianity, spring from this mis-directed use of the "right of private judgment: Quakerism, Universalism, Mormonism, Millerism, *et id omne genus*" Truth is ONE—error, multiform. To what, to whom then shall we go? To the *law*, and to the *testimony*. If there could be found an individual who had been the bosom friend and confidant of Washington, with whom he had discoursed fully and freely of his official acts, the occurrences of times; and the theory of our Government as understood by him, would not his testimony be deemed invaluable in any endeavour to ascertain the meaning, as held by Washington, upon any of these subjects? So we look to the *Church* as the exponent of Scripture; to the contemporaries of the Apostles; the Fathers, the Martyrs of the Church, as the best witnesses to the faith and practice of our Saviour and his Apostles. Admit the correctness of this principle, (and to my apprehension it is incontrovertible) and the consequences involve all that I wish to attain. In Scripture the fact of Christ's having established a Church, the organization of that Church, not as to *forms of worship*, but order of government by Bishops, Priests and Deacons, and his promise to be with it to the consummation of time, are all set forth—the corroboration is in "ancient authors," who are all unanimous in their testimony, that our blessed Saviour established a Church, that from the beginning it was governed by Bishops, having Presbyters or Elders and Deacons under them—that the command: "Go ye," &c., and the promise: "Lo! I am with you alway," which the Scriptures inform us was spoken to the *Apostles*, was understood to be confined to them and

their regularly consecrated successors, insomuch that when Colluthus, a Presbyter, undertook to ordain certain persons, the act was disallowed, and none of them were suffered to minister in the Church, I say *the* Church, for in that age, though there were many Congregations and Dioceses, each having its own Bishop and Ministers, yet all constituted one Holy Catholic or Universal Church. We read in the 1st chapter of Acts at the 3d verse, "That our Saviour was seen of his disciples (after his Resurrection) 40 days, and spoke to them of the things pertaining to the Kingdom of God." This phrase it is easy to perceive has various significations in the New Testament. In the instance just quoted:—it means "the Church of God."—in other places, the reign of Christ in the hearts of believers" and "the Kingdom of glory, the Church triumphant in the heavens." It was during these 40 days, in these conversations, that we believe our Saviour communicated to his Apostles, the plan of Church government which we find them subsequently establishing wherever they planted a Church. If Jesus established a Church and prescribed its order—that is a sufficient guaranty for its importance, that model must surely be the very best capable of being devised, which the Saviour, the founder of Christianity, the infinite in wisdom instituted—Look then to the Scriptures, and you find that while he was yet manifest he was the head, *the Bishop*, the twelve were the Presbyters or 2d order; the 70 disciples the Deacons, or 3rd order,—after his Ascension, the Apostles were all advanced to the first order, as his representatives; the 70 doubtless became Presbyters or the 2d order; and 7 Deacons were chosen and ordained—whose duties were not merely "to serve tables" for we read that Stephen preached—that Philip preached and baptised, they were of these 7 Deacons. We find in the New Testament, Apostles, first order—Bishops, Presbyters or Elders (for they are called by these several names indiscriminately and interchangably, the *office*, not the *name* being important) and Deacons clearly mentioned, their duties defined—True, there is no express *command* in the New Testament that Apostles, (or as we now term the 1st order)—Bishops, Presbyters and Deacons should constitute the ministry. Is it needed? Should not a mere *intimation* of the will of our Blessed Saviour, be enough for an humble follower? We have no command to admit, nor any intimation in Holy Writ, that females ever were admitted to the Holy Communion. No *command* for the change of the Sabbath, none for the baptism of children—but the Saviour took them in his arms and blessed them, declared that of such was the Kingdom of God, i. e. the Church—and he rebuked those who endeavor to hinder their access to him. The *households* of Cornelius and the Jailer were baptized, in which there were probably children. These intimations are accepted as sufficient indications of the Saviour's will and our duty, by the vast majority of those who call themselves Christians. We deem the founder of Christianity to be "Christ, who is God over all blessed for evermore," the same who instituted the Jewish economy—the being who says of himself "I the Lord change not;" Jesus Christ, the same yesterday, to-day, and forever;" with whom is no variableness nor shadow of turning'—and we see the analogy between the Levitical and Christian priest-hoods most clearly in the three orders; True, there was but one reigning High Priest, or 1st order; but the reason of that may be found in

there being but one family, who were the depositaries of God's will and worship, and all were commanded to go up to Jerusalem. Now any infraction of the Jewish priesthood was terribly punished. Korah, Dathan and their company; Levites already, but unlawfully attempting to intrude into the duties of the priesthood, were swallowed up by the earth; and a fire came out from the Lord and consumed 250 men who unlawfully attempted to offer incense; also Nadab and Abihu, and the people murmuring thereat, God sent the plague among them which destroyed 14,700 more. Uzza putting forth his hand to save the tottering Ark (an act seemingly praiseworthy) was struck dead. Why? Because its care had been committed by the Almighty to the Priests. Saul for offering sacrifices, instead of waiting for the prophet of God whose office it was, had the Kingdom taken from him. Uzziah the king entering the Sanctuary of God, and attempting to supplant the Priests in the duties of their office was smitten with leprosy. In the New Testament, Jude refers emphatically to those who perished in the gain-saying of Core or Korah; and the seven sons of Sceva, undertaking to infringe upon the calling of the Apostles were signally punished by the very demons themselves: "No man" saith the Apostle "taketh this honor to himself, except he that is called of God as was Aaron." But because God is long suffering and does not in this age punish those who assume the office of his Ambassadors without having received their commission from him, it is argued, that one ministry is as good as another, if the ministers be only pious, sincere men. But not so—one of Christ's own selection, was a traitor—a suicide—this though known before hand to Christ, did not invalidate his commission. He was endued with power to work miracles when the Twelve were first sent forth, and also commissioned to preach. A minister then may be truly an Ambassador of God, if his commission is rightfully obtained, and yet he a bad man. Neither is success in inducing large numbers to embrace one's religious views any test of acceptance with God. If it were—it would involve manifest contradictions: Universalism, Unitarianism, Mormonism, and Millerism, have all had, and have now, numerous advocates and adherents. Yet, surely no one will contend that these and the hundred other sects, some of whom hold views directly opposite, can all be right. I will not enter into an elaborate discussion of your proposition that "the Almighty brings to bear all possible means, whenever he undertakes to accomplish an important object," but will content myself with stating one objection to it, which may induce you to reconsider it. "God wills all men every where to be saved," but surely he does not bring all possible means to bear for the furtherance of that end. If he did, being Almighty, this would imply an exercise of irresistible grace in the case of every individual, and consequently, all men must and will be saved. The crotchet of Universalism, to which Scripture is opposed, (Matthew, 25th chap. 46 verse,) alone, is sufficient to demolish that figment of Ballow's brain. As to the *fact* of the succession—surely if we receive the fact of a monarchical succession, upon the credit of profane historians, we should not dispute the veracity, impugn or reject the testimony of men, (who sealed their profession of the Christian faith with their blood) as to the order of the Church; the names of those placed by the authority of the Apostles over each portion of that Church; the character and degree of their

authority. But if we do contest their witness to these truths, consistency requires another step, viz: That we reject the *Christian Sabbath*; deny the body and blood of our Lord to women; withhold baptism from children; in fine, reject the Revelation of God contained in the Scriptures, for upon the word of these witnesses, are we dependant for the knowledge of God's book, they conveyed to us the evidence for the genuineness and authenticity of the sacred Canon. Some of them were the contemporaries and disciples of the Apostles; of one of them, St. Clement—St. Paul says: his "name is in the book of life;" others as Polycarp and Ignatius, were companions of "the disciple whom Jesus loved." The Church cannot, does not intercept the honor due to God, but is the means of his appointment for the transmission of his gifts to man. Is there any thing in the Episcopal organization, that renders it impracticable in its operation under different social systems? Nothing. It works alike under absolute or limited monarchy, under patriarchal, or amidst republican institutions. There is reason, therefore, that its unity of order would be observed by the Apostles—the more effectually to insure the fulfilment of the Saviour's earnest prayer in the 17th chap. of John, for the oneness of his disciples, as testimony to the world that he was sent of God. Can the divisions in that body for whose unity he so ardently prayed throughout that beautiful chapter, be of no moment in the estimation of him who thus prayed? If the Bible did not expressly shew us the government instituted by Christ, yet if we are able to ascertain that established by his Apostles, can we be so presumptuous as to suppose that any invention of our own can be an improvement upon, or substitute for, that founded by men who were under the immediate guidance of the Spirit of God? No Church can be produced, founded by an Apostle or Apostolic men, to which any other form was known, and never until the 16th century did any such exist. History is uniform in its testimony to the fact of such unity at the beginning. If of importance then, it is no less so now. Our own experience incontestibly proves that *union is strength*. If all the money and talents which are now so widely diffused, diluted among the various denominations, were all concentrated in one Church, animated with the love of God, and armed with his authority, the ravages of Satan would be more effectually withstood; his kingdom circumscribed, and that of Christ be hastened in its advent. What is it but divisions that prevent us from bringing the heathen to the knowledge of God? They tell us, and rationally too, settle first among yourselves what is truth, and then we will listen to you. If as one set teach, all are to be saved, there is no need for effort. If they are right who teach that a certain portion of us were elected to eternal life before all worlds, and another doomed to everlasting woe, irrespective of our conduct and despite any effort on our part to escape damnation, "let us then enjoy while we can," "Let us eat and drink for to-morrow we die." As to the charge of the exclusiveness of our tenets, I shall make no attempt to rebut it—truth is in its very nature, exclusive. It cannot admit of any combination with error. The Jewish Church established, and constructed under the immediate direction of Jehovah was pre-eminently exclusive. Is this objection good too, only against the Church? Why not urge it against Baptists who exclude from their Communion table, all who have not received immersion? The true Presbyterian

too, who holds that ordination by Presbyters is essential to constitute a Minister, and therefore refuses to acknowledge the Deacon of our Church as a Clergyman, because the hands of Presbyters do not combine with the Bishop in admitting him to the Ministry? He consistently deny them all to be Ministers of Christ who cannot trace their authority to him, derived in unbroken succession from the Apostles—did we admit the claim of one, we must that of all: Presbyterian, Baptist, Methodist, Unitarian, Universalist, Mormonite or Millerite. They all have able and learned men among them, and if we admit the right of one to interpret the word of God by his private judgement, we must admit that of all. If we admit any of them to make to themselves ministers, we must allow all, and thus we shall be bound to allow every person who chooses to take to himself the name and office of a Clergyman to do so, and we will be bound to listen to whatever he may profess to find in the Bible, and receive it as the word of God, no matter if it contradict whatever is or has been taught from the beginning. We shall also be bound to believe all that *every* such teacher promulgates, and consequently to believe and disbelieve the Trinity, to believe and disbelieve Calvinism, to believe and disbelieve Immersion, Infant Baptism, Episcopacy, in short any thing and every thing which we hear. The only safe rule is: That we receive what was taught from the beginning as the truth and the whole truth—and reject what is of subsequent origin—as false. Christianity came from the hands of God perfect, and the man who adds aught to it, should give God thanks for his mercy and long suffering if he “add” not “unto him all the plagues written in this book,” or he who takes away should beware lest God “take away his part out of the book of life”—(Revelation, 22d chap. 18th and 19th verses.)

WARD.

FOR THE GOSPEL MESSENGER.

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 “ST. PAUL'S MELITA.”

In the life of St. Paul, by the late Dr. Bedell—circulated by the “American Sunday School Union,” the writer thinks it scarcely admits of a doubt, that the island on which the Apostle was wrecked, is the same as the present Malta, situated between Sicily and the coast of Africa, and refers to the course of the vessel as traced on a map prefixed to the Biography. “This island,” he remarks, “tradition universally considers” as that on which “St. Paul was wrecked, and any one who will inspect the maps, will find no difficulty in believing this opinion to be by far the most probable,” page 166—Coleridge in his “Table Talk” expresses the contrary opinion, and alludes to the supposition as “quite absurd.” “Not” he says “to argue the matter at length, consider these few conclusive facts: The narrative speaks of the “barbarous people,” and “barbarians” of the island. “Now our Malta was at that time fully peopled, and highly civilized, as we may surely infer from Cicero, and other writers. A viper comes out from the sticks upon the fire being lighted; the men are not surprised, at the appearance of the snake, but imagine first a murderer, and then a god, from the harmless attack. Now in our Malta there are, I may say no snakes at all,

which to be sure, the Maltese attribute to St. Paul's having cursed them away. Melita in the Adriatic was a perfectly barbarous island as to its native population, and was, and is now infested with serpents. Besides the context shews that the scene is in the Adriatic." The notes added to the above are in point, but too long to be transcribed. (See Table Talk, 2 Vol. pages 48 and 49.)

A READER.

NOTICES OF NEW PUBLICATIONS.

An Essay upon the Service of the Church of England. Considered as a Daily Service.—Continued from page 268.—In our last number, we quoted 9 reasons from this valuable work in favor of the primitive, but now much neglected "daily service." Some of his other reasons are—

10. And here again, let good and serious Christians ask themselves the question, since the public worship is, and very properly, called—*a Service*—why the service paid to God, is not to be as constant as the service paid to men? especially as that service is, what no services of men can pretend to be, *perfect freedom*?

11. That since they profess themselves *Members* of the Church, and by so professing themselves, own their obligation to obey all her just and reasonable commands, one of which is her appointment of a service for every day throughout the year; can they imagine that they answer her expectations herein, by attending no oftener, if so often, upon it, as *one* day in seven; and perhaps but one *part* of that one day in seven; as if the Evening and Morning Service were not equally parts of the Daily Service, as the evening and the morning are equally parts of the same day.

12. That as this order of the *Church* is likewise enforced by the authority of the *State*; can they shew a disregard to the one, without shewing at the same time a disregard to the other? or can they be undutiful sons of the one, without being disobedient subjects of the other?

13. That as our blessed Lord, by his attendance upon the daily *Jewish* service, set his disciples an example of daily public worship; and by virtue of this single petition in the prayer composed by him for their joint use—*Give us THIS DAY our daily bread*—has directed them to a daily use, the use of our Church makes of it, in the congregation; can any thing be more becoming them, than a compliance with his directions, or their following his steps?

14. Nay, is not the *subject matter* of the daily service, the very prayers and praises that compose it, a strong argument for a daily attendance upon it; being such, as every man, every day of his life (not reasonably hindered) ought to join in? There are not more, there are not less reasons, for his doing this to-day than there were yesterday, and will be again to-morrow. Let men but carefully read the daily service over, and they will soon be satisfied of the reasonableness of what I say. For, to take no notice of other parts of it, give me leave to ask; Is there anything in the *daily confession*; in *our Lord's Prayer*; in the *Creed*; in the daily Prayers for *peace, protection and grace*; in the Prayers for the *King and Royal Family*; (daily proofs, by the way, of the *Loyalty* of

the Church of *England*) ; in the Prayer for *Clergy and People* ; for all *estates* of men ; in the *general Thanksgiving* ; in the Prayer of St. *Chrysostome* ; or in the *Apostolical blessing* ; but what may and ought, with equal propriety and reason, to be used by them upon all, as upon any one day of their lives ?

15. Especially as by means of a due attendance upon the daily service, provided it be *sincere*, their souls are kept in an *habitual readiness* to receive their summons, whenever sent to call them out of their bodies, to join with Saints and Angels in the worship of God, in his immediate presence.

And in truth, I know not in what other light we can set the daily service, so likely to recommend it to the daily use of the pious and devout Christian, as by thus representing it to be, what in fact it is, a *daily preparation* of him for that service in heaven, which when once begun, shall never have an end ; when those hours which the Scripture calls *hours of prayer*—hours which we are too apt to think *long*, shall be lengthened, not into days, or months, or years, but into *endless* ages of devotion.

Then *private* prayer and private praises, (which some men, otherwise very good men, may content themselves with here, to the neglect of the daily service,) shall be no more ; but all shall be *public* ; one universal *chorus*.

And can devotions be too frequent, that are to prepare them for *perpetual* worship ? Shall they not, the more they habituate themselves to the one, be the better fitted for the other ? This is the end and this the effect of habit and use in other cases, why not then in the case before us ? Shall not those praises be, at least *daily* now, that are to continue hereafter, even till days, and years, and time itself shall cease ! When the adoration of glorified creatures, celebrating the glories of their eternal Creator, Redeemer and Sanctifier, shall be as endless as infinite duration ; that is to say, as endless as their own existence ?

Who, *my brethren*, would not spare an hour or two every day of his life, to be spent, to be religiously and devoutly spent by him, in the daily service of the Church ; when he considers that the religious and devout use of it *qualifies* him to join with Angels and Arch-angels, even with all the company of heaven, in lauding and magnifying the name of God ? in *evermore*—not as now, once a month, once a week, or once a day—but in *evermore* praising him, and saying, *Holy, holy, holy, Lord God of Hosts !*

Blessed God ! enlarge the faculties of our souls, to fit them for their part and share in the joyous harmony of these hallelujahs in thy heavenly kingdom ; to which nothing upon earth bears so near a resemblance, as the solemn services of devout Christians uniting in the public worship. And the greater their number, and the more frequent the returns of their worship, the nearer still is this resemblance.

But alas ! what similitude, what proportion is there, between the *whole host* of heaven, singing eternal praises to God, and an *handful* of men joining in our daily service ! Is there any foundation for a *comparison* between the numbers composing this celestial choir, and between a congregation, consisting, it may be, of no more than two or three persons ? Or what returns of our public devotions, less frequent than *twice a day*, can give them any sort of resemblance to an *endless* worship.

Help the Household of Faith, a Sermon preached in St. John's Hartford, Oct. 11th 1846, when an offering was made in behalf of the Mission at Constantinople, by the Rector, (A.C. Coxe,) published with the approbation of the Bishop of Connecticut in whose presence it was presented.—The text 1 Cor. xiv : 36.—In the advertisement we read, “the preacher cannot but indulge the hope, that the publication may afford some support to a Mission which has enlisted his warmest sympathy, and for which he would gladly do anything to engage the prayers and alms of all Christian people.” . . . We know not how we can better recommend this no common Sermon than by the following extracts, and we add, recommend the Mission also: “Our brethren of the ancient Churches ask of us the means of reforming the evils which have accumulated upon them during ages, in which the hard yoke of the heathen has pressed them to the earth. I beg you to observe that the question is not now as to the propriety of offering help to them. Were it so, I might perhaps think that we are not the ones to go into such a work, or make an offer involving such large responsibilities. But this is not the question. Wisely, or unwisely, we have already made the offer. We have gone—perhaps officiously to the venerable Churches from which we were originally evangelized, and have told them they were fallen very low, and needed to be reformed. We have professed to know the blessings of a reformation, in ourselves; and have volunteered our help in extending it to them. They have asked us what we suppose them to need; and have listened to our prescription of a return to primitive purity. They have asked how this is to be accomplished; and we have told them—by awakening and informing their Clergy; by reviving a spirit of undefiled religion among their flocks; by training their children; by preaching and exhortation; by holding communion with our Western churches; by restoring the charity of ancient times; by the might of prayer; and by giving to priest and to people the word of God, with the witness of His Church. To induce them to this great work, I say, we have solemnly proffered our unsolicited help; and, blessed be God, they have accepted our proposals! It is a thing done. We have held out the hand and it has been grasped. We are taken at our word; and we have sealed that word by a pledge, the most solemn that could be given; by invoking the Holy Ghost to consecrate an apostle for the purpose, and by sending him forth in God's name, to the work whereunto the Spirit of God has separated him.” . . . “The text is full of doctrine, as well as of rhetoric and power. It teaches the sin of despising the witness of earlier churches to apostolic institutions; and the shame of forgetting the humility which ought to characterize the daughter towards the mother churches, as well as the gratitude and regard which should never be lost by evangelized men for those by whom they received the Gospel. Hence it fairly implies an obligation on the part of such, to yield the mother churches not only deference, so far as they exhibit apostolic precept or example; but sympathy, and that readiness to communicate in all good things, without which, all expressions of brotherly love are declared, by St. James, to be vain and dead.” . . . “What are our relations to other and older churches? What is the nature of our obligations to them? How should we regard them, and how

ourselves? Are we the original trustees and dispensers of the word and grace of God? If, on the other hand we are partakers only, to whom are we debtors, and what do we owe? Deriving our very existence from other depositaries of the Divine commission, is it more than what Christ requires that we should render back our help, if at any time our elder brothers are reduced to seek fruit from trees of their own planting? Or supposing the obligation is doubled by the fact of our having induced the demand, by our own volunteering; have we a right to qualify our offers by determining how soon, and how far, they shall first help themselves, before we help them." . . . "I must remind you, brethren, that the churches which we now stand pledged to aid in their efforts to shake themselves from the dust, are the churches from which our forefathers received not only the Episcopate, the Liturgy, the Feasts and Ordinances, but even the light of the Gospel. Besides this, they are churches, with which, had we maintained our correspondence, we had never fallen under the sinful usurpations of the Bishop of Rome. They are churches, which in all their feebleness and exposure to both bribes and blows, have always given us the example of resolute adherence to the Apostolic Episcopate, instead of succumbing to an Italian papacy; and they are churches, which, if they now need help from us, are in that condition, because for ages they have supplied almost the only martyrs, and have maintained the faith under the yoke of heathen taskmasters, who have drained their life-blood like another daughter of the horseleech, and loaded their backs with burdens too heavy to be borne." . . . "Especially unto them who are of the household of faith." With this clear intimation of duty; with the knowledge that they who ask our aid are of this holy household; and with the great principle "if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel;" we conclude at once, that the last mission which our Church should abandon is this to our sister churches in the East. If it were to convert Turks that we had sent out a Missionary, who would dare give up the work as hopeless in two years, without involving in the same destruction our far more hopeless and expensive attempt to evangelize the Chinese Empire, with one Bishop, and a mere apology for a Mission; especially when the latter work seems so providentially laid at the door of a far abler Church than ours?"

Attention is invited to this statement:—"For fifteen years have other labourers been on the same ground, professedly engaged in the same work, exhausting large appropriations of money, and putting forth, if we may credit them, untiring effort. Yet all this while they have gained not an inch on the confidence or regard of those churches: till at last—lest they should seem to have been idle—they have abandoned the plan of operations which has long been their vaunt and their apology, and disclosing themselves as open fomenters of schism, have "drawn away disciples after them," and now exhibit a beggarly retinue of a few score separatists from their legitimate pastors, as all the fruits of their long and costly exertions. Brethren, to whose distinguishing hand do we owe it, that our mission has been as instinctively recognized, and accepted, as the other has been suspected and declined?"

Other interesting extracts were inserted in the last number of the *Gospel Messenger*.

SELECTIONS.**INFANT BAPTISM.**

From a Pastoral Letter by the late Bishop Griswold.

It is a previous, fundamental, and, with some, a doubtful question, whether children can, according to the word and will of God, enter into religious covenant; and it is a question which the word of God alone can resolve. An apostle comprised much theology in few words when he observed, that 'the law was our schoolmaster to bring us to Christ;' and much is it to be regretted that Christians do not profit more by its excellent instructions. Some things are intimated in the New Testament, and preached in the gospel, which cannot be well and fully understood, without recourse to the antecedent dispensation,—to the typical institutions of the law given by Moses. The whole Bible is but one book; one system of revealed truth; one word of God. Many things, which seem doubtful and obscure, as they are read in one part of this volume, in the other part are made clear and intelligible. Many institutions of the law, which, in themselves considered, appear as unmeaning ceremonies, when compared with their antitypes and fulfilment, in the advent of Christ, the sacrifice of his cross, and the preaching of his gospel, are rendered most significant, and exceedingly interesting. And in like manner, the writings of the apostles, and the institutions and practices of the Church, receive great light and confirmation from the dealings of the Almighty with his people of Israel. If, for example, it be made a question, whether infants may be in covenant with God, we need but to consider 'the covenant confirmed of God in Christ,' with our father Abraham, and the instructions of that schoolmaster 'the law, which was four hundred and thirty years after,' and no doubt can remain. 'Search the scriptures.' 'What is written in the law? how readest thou?' Circumcision, the seal of that covenant, was by divine command, the right of children, no less than of their parents. When God, by immediate revelation, 'preached the gospel to Abraham,' and 'when he was ninety-nine years old,' renewed with him, his 'everlasting covenant, to be a God unto him and his seed after him,' as is written in the seven-teenth chapter of Genesis, he said unto Abraham, 'Thou shalt keep my covenant therefore, thou and thy seed after thee in their generations. This is my covenant which ye shall keep between me and you and thy seed after thee; every man child among you shall be circumcised; it shall be a token of the covenant betwixt me and you. He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant.' The same sacramental rite, the same seal of covenanted blessings, temporal and spiritual, was prescribed for the aged parent, and for the infant of eight days old. God was displeased, if any child among them was not circumcised; such child was to be cut off from his people, as being destitute of the appointed seal of the covenant relation. They who were circumcised in childhood, were, the same as adults, 'debtors to do the whole law,' and entitled to all the

privileges of the chosen race; the Lord was their God, and they his people; and they were bound as such to obey him. They became members of the Church, of God; even of that *stock* and *true olive tree*, into which the Gentiles, when converted, were grafted.

When God renewed his covenant with his people, their children were still included. Thus in Deut. xix, 10-13. 'Ye stand this day *all of you* before the Lord your God; your captains of your tribes, your elders and your officers, with all the men of Israel, your *little ones*, your wives, and thy stranger that is in thy camp—that thou shouldest *enter into covenant with the Lord thy God*, and *into the oath* which the Lord thy God *maketh with thee* this day: that he may establish thee to-day, *for a people unto himself*, and that he may *be unto thee a God*, as he *hath said* unto thee, and as *he hath sworn unto thy fathers*.' So Joshua engaged for himself and *his house* that they would serve the Lord. (Josh. xxiv. 15.) To doubt, then, whether infants are capable of being in covenant with God, and whether they can be bound by a religious transaction, performed before they are capable of acting for themselves, is to make ourselves wiser than the Almighty; it is, in effect, to question the truth of his word, or the equity of his providence.

But if we admit, what is so very evident and certain, that children did, through the agency of others, covenant with God in circumcision, they may no less evidently, so far as the principle in question is concerned, be bound by the covenant in baptism. If privileges and promises may be sealed to them in one ordinance, why not in another? If the circumcised child was a debtor to do the whole law, with equal justice and propriety the baptized infant is bound to obey the gospel. The incapacity, or want of will in the child, cannot be justly urged as any difficulty or objection, more in the one case, than in the other. The reason and fitness of the thing remain to be considered; but the principle that an infant may be brought under special obligations to God, and participate in the privileges of his chosen people, is very evident.

To those, then, who question its justice or propriety, we might answer in the words of an apostle, 'Who art thou, O man, that repliest against God?' Is he unreasonable? Has the Lord commanded what in its nature is unjust? The infant under the law could not present himself to be circumcised. So far as he had a will, he was, no doubt, opposed to the painful operation, and made resistance. His parents, or other sponsors, were, by divine appointment, the agents in subjecting the child to the obligations of the law; which, nevertheless, when he came to age, the child was bound to perform. This was perfectly equitable and right except God can be unjust. Of course, except God at some subsequent period, has revealed that the thing is no longer agreeable to his will, there is nothing unjust or improper in continuing still to initiate them into his Church, and binding them, to forsake their sins, to believe in God, and to do his will.

Here, then, we might rest the discussion of this very important subject. But God is pleased, no doubt, with a rational faith, as he is with a reasonable service. He needs not, indeed, the wisdom of man to vindicate the equity of his providence; and our apologies for the Almighty are often without excuse; yet it may be useful, should he be pleased to bless the humble effort, to add some remarks upon the nature, reason

and propriety of the engagements made in the name of children in baptism. And they are offered, brethren, with humble hope and sincere prayer, that God may make them, in some small degree, subservient to the prosperity of religion.

To understand the *nature* of the engagements made in the name of children, we must bring into view the authority of the baptismal obligation; which rests not upon the act of man, but the will and appointment of Almighty God. If religion were a civil institution, and baptism an ordinance of man, its authority might reasonably be questioned. What makes baptism a sacrament, and its administration useful and obligatory, is the appointment of our Lord Jesus Christ. By his authority alone, are any bound by the covenant which it seals. The obligation is from God. In various other instances he exercises a like authority. We are born into this natural world without our own agency or consent; but does this consideration, in any degree, diminish our duty and obligation to love and serve God? Can we reasonably object to the divine government on the ground of its sovereignty, or excuse our sins by saying that we had no desire to be placed in such a state? Are God's laws the less binding upon our life and conscience because we had no voice in making them? Of his own nature, and in right of his infinite perfections, he is the Sovereign Arbiter of the universe; his will is justice in the abstract, and his word the unerring rule of right. No act or promise which we can do or make is so justly obligatory as the laws of God. We are born his subjects, and our utmost allegiance and homage are his due, from the moment we draw our earliest breath. Baptism, then, being of divine appointment, and it being, we now suppose, the Lord's will that infants be brought to Christ, and enter his kingdom, his authority is sufficient to bind them to every Christian duty. If the natural birth of children makes them debtors 'to do justly,' their spiritual *birth* of *water* does as justly, by the same authority, make them debtors 'to love *mercy*, and to walk *humbly* with God.' If by the one they are bound to obey a law of works, why not by the other to obey 'the law of faith?' Are not God's spiritual benefits of as great obligation as the gifts of nature?

It is a fact remarkable, and much to the purpose of the present question, that the same principle is admitted, and put in practice, in all human governments. In a temporal Kingdom or State, every child is born subject to its constitution and laws, no less than if he had given his free assent to every institution. He owes the same allegiance to the constituted authorities, is under the same obligation to regard the laws, and to serve and defend his country, as though he had made that country his voluntary choice. Should he be accused of treason, or of any infraction of the supposed civil compact, to no purpose would he plead in justification that the laws are not according to his mind and will. Whatever dislike he may conceive, or disapprobation he may express, of the administration of the government, would not release him from its authority. Now if this be reasonable, and tends to general happiness under human laws which are always imperfect, and sometimes unjust; how infinitely more so, when applied to the divine government, which is perfectly righteous, and calculated to produce the greatest possible good, both public and individual.

If we extend our view to the dispensations of God's providence, the same economy evidently pervades the whole. What one of all the descendants of Adam gave his previous assent to that state of probation in which the first man was placed? And yet the 'death' which his transgression incurred, 'has passed upon all men.' Though we cannot see the reason, or though we should presumptuously deny the equity, of this dealing, the *fact* is evident and incontrovertible, that 'in Adam all die;' that pains and mortality are the portion of infants, not less than of those 'who have sinned after the similitude of Adam's transgression.' We may deny the fall of man, but the miseries of life will continue; to whatever cause we ascribe them, they certainly exist; and notwithstanding all that we can say of the *innocence* of children, many of them will suffer, and many die.

And not judgments only, but blessings also, are thus dispensed. The whole work of *redemption* is wrought by the sovereign power of God; not by man's wisdom; and wholly without our previous consent. Did men devise those doctrines of life and salvation, which they cannot even believe without the aid of the Holy Ghost? Or did they first petition that God would send them that Saviour, whom, when sent, but few can be persuaded to receive? Yet not adults only, but infants are redeemed; and to the Saviour's praise be it said, 'Of such is the kingdom of God.' Is there any one who is not daily bound to love and praise the Redeemer! who is in perfect accordance with this economy of nature and grace, that children may be taken into God's Kingdom or Church, and that they are bound, no less than adults, as soon as they understand, to obey its laws, and observe its ordinances.

Hence you will perceive, how groundless are the scruples of many, about placing children under the obligations of the Christian covenant, without their assent; as though the obligation were imposed by human authority. It is the redemption of Christ, who bought us with his blood, it is the will and appointment of Almighty God, which gives validity to what is done in baptism. The volitions of man may perform, or may oppose, God's word and will, but cannot alter the nature of his sacrament.

By way of objection, the question is often put, 'If children may receive one sacrament, why are they debarred from the other? Why may they not commune in the Lord's supper?' With like reason might we ask, 'Why, if children may be *born* into this natural world, they may not also *labor* for food and raiment?' Children are not debarred from the eucharist, otherwise than they are from praying, or any other religious act. Our baptism is not *our act*; we are *passive* in the transaction. It is our sacramental *birth* into God's spiritual kingdom. Christ, by his ministers, takes us in his arms, and gives us his blessing. In regard to this sacrament, men and women, however advanced in life, must 'become as little children,' before they can 'enter into the kingdom of heaven.' It is the act, or the grace of God, which makes us 'members of Christ, children of God, and inheritors of his kingdom.' But the Lord's supper is our own performance, 'our bounden *duty* and *service*.' It is a voluntary act of devotion, in which we commemorate the Redeemer's love, and the sacrifice of his cross. We *do* it in remembrance of him; 'for as often as ye eat this bread and drink this cup, *ye do show forth* the Lord's

death till he come.' This doctrine which we teach you of infant baptism, perfectly accords, therefore, with the whole economy of the divine government.

Hence, too, may you see the nature of those responses made in the name of children, which often give offence, and are very much misunderstood. From what has been said, it appears, and it should be carefully considered, that whatever duty or obligation is laid upon all or any one in the administration of baptism, arises from the nature and divine authority of the sacrament, and not from the responses; and if nothing be said in the child's name, as in private baptism, the covenant is the same, as is also the obligation. In the responses which the Church requires, we recognize and express those duties of repentance, faith and obedience, which, according to our knowledge and abilities, are inseparably connected with our being members of Christ's church. It is, we fully believe, the Saviour's will, that 'little children' should enter his kingdom. The person who administers the ordinance, receives them in Christ's stead, and name, into his family and household. It is the duty of his Church, to see that his will be done respecting infants. She directs that they be brought unto him, by persons duly qualified for this charitable office. The minister acts as the servant of Christ; the sponsor, as a member or an agent of the Church, performing her injunctions. And as the one declares the grace and benefits which God exhibits to man in that sacrament, so does the other acknowledge the duty which it most justly requires.

The practice of the primitive Church, and the understanding of this matter by Christians of the first four centuries, will help to show both the antiquity and the reasonableness of such sponsors in baptism. Indeed, the early commencement of the practice is a strong presumptive evidence, that it had the sanction of apostolic usage. It appears from Tertullian, that about one hundred years after the apostles it was a custom, established and general in the Church, for godfathers, as they were then called, to answer and promise in behalf of the children at their baptism. From subsequent writers, and especially from St. Augustine, who flourished about three hundred years after the apostles, we learn that it was the established and undoubted practice for parents, and other pious persons not the parents, to present children to be baptized; and that the manner and custom of doing it was similar to our present usage. The reason assigned by Jewish writers for engaging children in covenant with the true God, without their consent, is that nothing is done but what is for their undoubted good; that we may confer privileges on a person without his knowing it; but to take away privileges without his consent, is unjust.

THE CHURCH.

The great question of the age, undoubtedly is that concerning *the Church*. It is evidently drawing to itself all minds of the more earnest order, more and more in all parts of the world. Where it comes to be apprehended in its true character, it can hardly fail to be of absorbing interest: nor is it possible, perhaps, for one who has become thus interested in it to dismiss it from his thoughts. Its connections are found to

reach in the end through the entire range of the Christian life. Its issues are of the most momentous nature, and solemn as eternity itself. No question can be less of merely curious or speculative interest. It is in some respects, just now, of all practical questions, decidedly the most practical. In these circumstances, it calls for attention, earnest, prayerful and profound. At the same time the subject is clearly one of great difficulty and hazard. A subject manifestly that is not to be disposed of in any way satisfactorily, in such flippant, wholesale style, as with some, might seem to be considered sufficient for the purpose.—*Christian Witness.*

POETRY.

[From Mrs. Southey's (Caroline Bowle's) Poems.]

DEDICATION

To the Right Reverend G. W. Doane, Bishop of New-Jersey.

Once have we met—once only face to face,
 A brief half hour by the pale taper's light;
 Yet should I grieve to be forgotten quite
 By one, whom Memory, while she holds her place
 Wilt oft, with faithful portraiture, retrace.
 There are whom in our daily path we greet
 Coldly familiar—even so to meet,
 Mind to mind stranger: while a moment's space—
 Mystical interchange of tone or look—
 Binds us to others in strong sympathy,
 Fast and forever . . . Christian friend, this book
 And its small fellow, I inscribe to thee
 Memorial of a meeting—not the last,
 If we believe and hold the promise fast.

CAROLINE SOUTHEY.

Greta Hall, Keswick, Jan. 1842.

FAMILY WORSHIP.

Listen! I hear a voice, a solemn voice,
 But sweet and fervent too, like that of prayer;
 Such as would make angelic breasts rejoice,
 And call to hearken from their starry sphere.
 From yonder house it comes: I'll draw me near;
 Its light shines like a star upon the night,
 And to my wandering footsteps far more dear;
 A better guide, perchance a holier light,
 Leading more near to heaven than that above my sight.

O, 'tis a lovely scene! Thy gray haired sire,
 With lifted hands, imploring on each child,
 All that the lip can breathe, the heart desire,
 To guide their footsteps through the world's deep wild.
 See how the glittering tears his warm cheek gild!
 How rushes through the wane of years the glow!
 How beams his look, with all the father filled!
 The prayer intense illumines eye, lip, brow,
 Which all his bosom's thoughts, hopes, fears, and wishes show.

There kneels the *mother* by her partner's side;
 Silent her tongue, but O how full her eyes;

Look at those sacred tears, whose gentle tide
 The loudest utterance of the lip supplies.
 O, what can equal her beseeching sighs,
 As from a heart oppressed with grief they came?
 Hark, how the sounds of supplication rise;
 Vainly have nations piled the altar's flame;
 The intensest of them all ne'er reached a mother's claim.

Look at those little hands upon each brow,
 Covering the face before the unseen God!
 Listen! ye might have heard the lisping vow,
 Like cherub's echo, seeking his abode.
 Revile it not, despise it not, ye proud,
 Nor say it is the jargon learned by rote,
 Useless and meaningless; those words allowed
 Upon the youthful memory to float,
 Shall be the waking chord to many a heavenly note.

O lovely scene, most lovely! Would that thou
 Didst not bedeck the tenanted bower alone,
 But 'neath each roof in sacred beauty glow,
 From the low hamlet to the lofty throne.
 America, O were the smiles of Heaven thine own,
 The bright, paternal smiles of Deity,
 Then, my loved country, would thy soil be known,
 The hallowed and the blest, the truly free,
 And every evening's hour a nation's worship see.

Christian Advocate and Journal.

RELIGIOUS INTELLIGENCE.

Missionary Lecture at St. Stephens' Chapel for December.—It was delivered by the Rev. P. Trapier, and the amount collected, was \$12,14. Our absence prevents our mentioning any more than, that it gratified the hearers, and regret was expressed, that so few were present to profit by it.

To our Namesake.—The "Gospel Messenger" of Utica, New-York, under date of December, has encouraged our labors, by his kind approbation "sound, useful, good, as usual" is high praise, and we remember "laudari a laudato" &c.—We should be quite satisfied if we thought our work had as rightful a claim to these epithets as *that* which we desire to resemble, not merely in name.

Mission in Turkey.—The "Church Times" says the statements of his correspondent in the East may be implicitly relied on, and he states that a request has been presented to our Mission at Constantinople, to occupy the ground vacated by the Patriarch of the Chaldean (papal) Church, whose see is at Moosool in Mesopotomia, also "to provide for the instruction and reception into the Communion of our Church, of several thousand oriental Papists in *another* region, who have in a body desired to be delivered from the dominion and errors of Rome."

Domestic and Foreign Missionary Society of the P. E. Church.—In the “Spirit of Missions” for December the correspondence is more full than usual, and the Missionary intelligence from our “mother Church” in Great Britain encouraging. We extract as usual.”

From Louisiana.—“The distance by land, between the two extremities of my route, will be about one hundred and thirty-five miles, and this journey I shall be expected to perform monthly, mostly on horseback, with a horse hired oftentimes at my own expense, this being all Missionary ground, and but few seeming to think of the expense the Missionary is at.

I think, if it were possible for those at the eastward who feel interested in the success of the Church at the west, to see me on my journeyings and wanderings through the woods and swamps, now exposed to the drenching rain, and again almost fainting under the burning heat of a nearly vertical sun; that some active and efficient measures would be speedily adopted to relieve me of a portion of this burden, by sending out two or three additional Missionaries well supplied with bibles, prayer-books, and tracts, and with a support suited to the expensive nature of Missions in this part of the country. But I cannot expect to awaken the attention and feelings of our people towards this subject as I might desire. The pen is an instrument altogether too feeble for this purpose, and I therefore feel content to go on in the discharge of those duties which God in his Providence has assigned me, trusting that my labor is not altogether in vain, and that through my humble instrumentality, some souls may be brought to a knowledge and obedience of the truth as it is in Jesus.”

Indiana.—“I see there is scarcely room to hope that the sum now due can be readily forwarded, from the emptiness of the treasury, and yet it is *sadly needed*. ’Tis impossible to live without getting in debt, when salaries are not paid punctual; and, of all the troubles which a poor minister encounters, that of debt is the most perplexing. I doubt very much whether any Missionary in these Western States receives much money for his ministerial services, save what comes from the Committee.” . . . “I present the case of a feeble Church, whose average number of Communicants has not been over nine, raising over \$1700 in less than ten months, and yet not one of them has any dependence for his daily bread, except his industry in the trade or profession which he follows. He may also see in this parish a weekly meeting of five or six females, for the purpose of procuring, with the avails of their labor, a bell to call the people up to the house of God.” . . . “We are instruments in his hand, and it is a privilege to be allowed to lay one stone in that mighty spiritual temple which he is building up in our country. Other ages will behold it in its glorious beauty, and praise its Builder and King; but to us it is only viewed in prospect. We see not the fruit of our labors. We can only suffer, and pray, and perish, for the good cause of our God. But, then, there is one consolation, ‘He that goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy; and bring,’ &c.” . . . “Here, in the south of Indiana, we experience every earthly obstacle in our struggle for existence; but, isolated as I am, my incessant labors leave me no

leisure for discouraging thoughts. It is only when the returning obligation of sending you my hasty report, that I am sensible of our being members of the one body; and I mourn over the want of zeal which the more honorable portions exhibit for us, *the extremities*. Christ's harvest is neglected for the want of reapers. Zion languishes; the feet of him that bringeth good tidings, are not seen upon the mountains. Our fathers pray for help,—our brethren are ready to sink under the weight of their burdens; again and again have we stretched out our hands, but none regardeth; and we are constrained to ask, 'Who hath believed our report?'

Illinois.—"I have twice made my bed in the deep gloom of the forest; once saved my life by swimming from the inundated bottom, and twice has my life been in jeopardy by unruly horses, from which I shall bear marks to my grave: but the night of toil is far spent, and the glorious day is at hand. My sufferings are not worth a name compared with those of my Divine Redeemer, and many of his Holy Apostles."

Sunday School Libraries.—"Resolved, That it be recommended to our Parishes to have collections made in their Sunday Schools on the Sunday nearest New-Year's day, in aid of destitute Sunday Schools at the West and South-West."

China.—Bishop Boone writes: "I have prepared, with great pains and labor, a Catechism on the Creed, the Ten Commandments, the Lord's Prayer, and the Sacraments, of about seventy pages, written in a very simple style, for the use of the school, but still more as a Manual for candidates for baptism. We had nothing in Chinese that met my views, and I therefore prepared this, and have it now in daily use. The servants of our several families have been formed into a class, and recite to me two evenings in the week. It has been really delightful to witness the interest which the great facts and doctrines recorded in the Creed have excited in their minds, and the diligence with which they apply themselves to memorize it. A more interested and interesting class I have never had. I have another class, one of whom is a candidate for baptism. Its members come to me three times a week. So that with these two classes and the one evening given up to our meeting for prayer, all my evenings are engaged."

"In addition to the one above mentioned, I have two other candidates for baptism, one of whom is a literary graduate." . . . "I have prepared a translation of the Morning Service, and also of the Service for the Administration of Baptism to Adults. The translation is based on one prepared by Mr. Gutzlaff. On the subject of a Prayer-Book for the Chinese, I have had some correspondence with the Prayer-book and Homily Society of England, brought on by a letter of theirs to me." . . . "The revision of the New Testament advances, and I devote a portion of every day to this work."

Rev'd. Mr. Schaffter of the Church Missionary Society, writes: "Nadan, who, according to unanimous testimony, must be seventy years old, and, consequently, must have been more than fifty-five when he first heard the Gospel, would not put us to the blush were he to be compared with our good Christians in Europe. I believe he would stand high among *the poor in spirit*, and the simple in faith. He has hardly ever

been known to miss Divine Service on Lord's days, and Evening Prayer on week-days; sickness, which prevents him from putting his hand to anything, does not prevent his repairing to the House of God, and praising Him in the assembly." . . . "No fewer than one thousand four hundred and two souls have embraced the Christian religion during the last six months. This unusual accession to Christianity will, according to the natural course of things, have a reaction. The tide will recede; and after the harvest the winnowing will come, and much of the chaff fly away: still, let us rejoice in the hope, that among this great multitude there are those who will become partakers of the grace of the Saviour here below, and of His glory above."

Rev'd. Mr. Taylor, one of our Missionaries at Constantinople, writes: "The object of the present communication is to acquaint you of the determination which I have recently formed, to resign my appointment as a member of this Mission, and to return to the United States. It will, I presume, be deemed a sufficient explanation of this course, to mention, that it is adopted in obedience to the councils of my medical adviser. Several weeks since, I experienced an attack of hæmorrhage from the lungs, which has left me in a state which renders it important for me, in the judgment of the physician, to withdraw entirely for the present from labor of every description, and to pass the approaching winter in a situation affording better facilities for the recovery of my strength, than can be had in Constantinople." . . . "I will only add, that my regret in withdrawing from an undertaking in which I had expected and hoped to spend my life,—an undertaking, of the interest and importance of which I am as fully persuaded as ever, (and this, whatever may be its actual results,) is materially diminished by the consideration, that my own particular department of the work is, in my judgment, of considerably less importance and promise than the others."

Bishop Southgate writes: "I am painfully affected by the consideration, that Mr. T. has now completed a very excellent preparation in Arabic, for the duties of the Mission, and that this preparation is lost to us. He has, however, been engaged for the last year actively in its duties, and the result of this will not be lost. He has comported himself with prudence and discretion in the trying scenes through which we have passed; and his advice has often been of service to me. I can only say, the Lord's will be done."

The amount reported is, for Domestic Missions \$1,738; from South-Carolina, \$92; for Foreign Missions, \$2035; from South-Carolina, \$85.

Western New-York.—The 9th Convention of this Diocese met August 19th–20th—present, the Bishop, 58 of the Clergy, and Laymen representing 49 Congregations. There are 1 Bishop, 86 Presbyters, 16 Deacons and 15 Candidates for Orders. An extract from the Bishops' Address is published in this number. He objects to agents for Missions, coming into the Diocese to make collections interfering with a plan of systematic charity which is in successful operation—and defines the principles and usages of the Church, some of which have been nick-named, in order to disparage them. He also proves that the title of the Chancel and the arrangements in it have always varied in some

degree. It was resolved, that this Convention concur in the propriety of recommending to the next General Convention to consider the expediency of dissolving the General Theological Seminary as a general institution of the Church.

Ohio.—The 29th Annual Convention of this Diocese, was held August 6th–8th—present, the Bishop; 35 of the Clergy and many Lay-Delegates. The Clergy are in number 64, Candidates for Orders 18, Parishes 81. It was resolved to request the Bishop to carry into effect the Canon of the General Convention (1844) respecting Deacons with reduced qualifications. The Committee on Missions, in their report, remark: “the wants of our own Diocese should be provided for first. This is the portion of the vineyard in which the Master hath placed us to labour, and which, by every consideration of duty, and interest, and propriety, we are bound most fully and thoroughly to cultivate. They do not mean by this to be understood as wishing to withdraw attention from foreign objects; on the contrary, they would be glad to see more interest and zeal manifested in the great work of bringing the whole world to the knowledge and obedience of the truth. What they desire and what they would urge upon the members of this Convention, and, through them, upon the Church at large, in the Diocese, is the serious consideration of the question whether we ought not, above all things, first to provide amply for the wants of the Missionary work in our own Diocese. No doubt we are abundantly able to do that, and yet contribute much towards the preaching of the everlasting gospel, and establishing Christ’s Holy Church in heathen lands. But at all events let us take care of our own heathen, before we allow our sympathies and efforts to be expended for those beyond our borders.” . . . “It seems to be a hopeless task to exhort men to the great duty of benevolence, while you leave them to mere impulse and inclination as to the time and mode of contribution. What we want is system, stability, regularity, something that shall cultivate in the members of our Church a *habit* of benevolence, something that shall lead them to sit down and soberly, seriously, conscientiously ask themselves how much they ought—nay how much it is their privilege to give, of the substance with which, as stewards of God, they have been entrusted, for the promotion of his kingdom and glory, and then to give it punctually and statedly. In commencing this work in any parish, it would, perhaps, be well for the clergymen to make out a list of the members of his congregation, and call upon each, and ascertain how much he will give statedly, and keep a regular account of the payments as they shall be made. This plan has been found in several instances to work well.”

A society has been formed for “the relief of widows and orphans” of the Clergy, and its fund, although it has been in operation only a little over one year, amounts to \$2061. It appears to consist wholly of *clergymen*. In South-Carolina, the Lay-members of a like Society are probably four to one compared with the Clergy. The Bishop’s Address is chiefly occupied on the subject of a Table as exclusively proper for administering the holy Communion, and objecting to the form of an Altar in our Churches.

Vermont.—The 56th Convention of this Diocese, met Sept. 14th—present, the Bishop; 10 of the Clergy, and 13 Laymen, representing 6 Parishes. There are 1 Bishop, 16 Presbyters and 3 Deacons. In his Address the Bishop says: “I here signify my entire consent to the alteration, and recommend to my brethren, for the sake of uniformity with the now universal course in every other Diocese, to repeat the General Confession *along with* the minister, instead of *after him*. At the same time, I beg to be distinctly understood as not having changed my own opinion on the true merits of the question, but as merely agreeing to what I consider a mistaken precedent, in order to avoid the more practical inconvenience of non-conformity.” . . . “I humbly trust that the agitations through which the Church at large has been sustained, the oppositions and the controversies which many have regarded with so much alarm and apprehension, and even the melancholy desertion of a few misguided men, as well from the ranks of our Mother Church as from our own, will all be found to work together for the better purification, the firmer union, and the surer advancement of the whole body, under the good Spirit and the Almighty hand of our blessed Redeemer. We know, my beloved brethren, that the Church is built on the rock, and the gates of hell shall not prevail against it. Only let us be faithful, humble, and diligent to walk in the appointed way,—that sure and safe way which the Scriptures of divine and unerring truth and the practice of the primitive saints have set before us. Let us who are of the Clergy be zealous and constant in preaching Christ and Him crucified, and careful to shew forth the fruits of our doctrine in our life and conversation. Let our brethren of the Laity, in every parish, be faithful followers of the Word of God, honoring the Lord’s day by a steadfast attendance at the Sanctuary, assembling their families at home around the domestic altar, holding up the hands of their minister by a just provision for his maintenance, by a consistent improvement of his instructions, and by a daily offering of their prayers that the blessing from on high may be vouchsafed to his labors amongst them; and then the Church will advance with accelerated vigor and prosperous success.”

Rev. Dr. Chandler.—In 1764 he incurred the displeasure of his congregation by refusing to allow Whitfield to preach in his pulpit, a privilege which had been freely accorded to him by the Clergy of Philadelphia. But Chandler, believing that one, who had set all the laws and authorities of the Church at defiance, could not properly be admitted into the place of the teacher, remained firm, and all ill-feeling on the subject soon abated. He is led, however, to remark that, “If the Clergy say a word, even to their own people, concerning the unity of Christ’s body, the nature of schism, or the necessity of authority derived from Christ in the ministers of His religion, the alarm is immediately sounded; we are stigmatized as factious, and not only so, but the venerable Society is abused on our account. If we are altogether silent on these heads, our own people grow indifferent, and in time may think it immaterial whether they are in communion with the Church, or join with a conventicle.”—*Hawkins’ Historical Notices.*

Obituary.

Departed this life, on the 11th of December, at the residence of her father, in the Parish of St. John's, ELIZABETH DUBOSE, daughter of Samuel DuBose, Esq., in the 27th year of her age. "Precious" we are told "in the sight of the Lord is the death of his saints," and precious to the hearts of surviving friends is the recollection of the Christian graces, and virtues, of those who have been called away from earth, to the Paradise of God. When therefore the Christian having lived a life of purity, and faith, meets death without alarm, gently, and peacefully, resigning his spirit into the hands of his Redeemer, he bequeaths a rich legacy, to those who are left on earth, to mourn his loss. Such has been in an eminent degree the case, with her, whose death we now record. Beloved, and respected by all with whom she was associated. Peculiarly adorned with that meek, and quiet spirit, which is in the sight of God of great price; discharging with Christian fidelity, the duties of that station, in which the Providence of God had placed her, she has gone from our midst, with the bloom of youth still fresh upon her countenance; leaving behind her a name, which will long be cherished with grateful, pleasing recollections, by all whose privilege it may have been to have enjoyed her society. To those who were permitted to minister to her during her last illness, and to stand around her dying bed,—there was manifested a striking instance of the power of faith, to sustain, and cheer the soul of the believer in the last, and greatest need. For her, death had no sting, for she trusted, and believed, that her sins had been washed away, through the precious blood of Him, in whose name she had been baptized, in the ark of whose Church,—she had been received, and at whose Altar she had oft renewed her vows, and promises, and upon the spiritual food of whose most precious body, and blood, she had been wont to feed, not once or twice, in each year; but as often as opportunity was afforded her. Hence the summons of death found her not unprepared, and having already made her peace with God, she employed her latest breath in seeking to lead those around her, to that word of life, which was all her stay, and comfort, and to that Saviour, on whose merits alone she rested all her hopes of acceptance with God, and of admission to the joys and glories, of Heaven. She has gone from a world of sin, and suffering; and her spirit we doubt not is even now rejoicing, among the blest in the Paradise of God. Weep not for her—they were her own parting words, to those who stood around,—but like her, let us seek first the Kingdom of God, and His righteousness, and all other things shall be added unto us.

W. D.

ACKNOWLEDGMENTS.

The undersigned acknowledges the receipt of a box of articles, valued at \$112, from the Ladies of St. Michael's Congregation Charleston, and likewise from the same source, twelve Prayer-Books 12 mo. and six copies of the Bible, for the use of the Missionary Station of the Protestant Episcopal Church at Laurensville. Missionary duties prevented the undersigned from making an earlier acknowledgment of this liberal donation, but this has not abated the sense of gratitude which he owes to these benevolent ladies of our own Diocese.

The undersigned avails himself the same opportunity for returning his sincere thanks to Mrs. Gaillard for \$10, and Judge Evans \$20, for the Church Building.

THOMAS S. ARTHUR, *Missionary.***CHURCH ORPHAN HOME.**

The subscriber hereby acknowledges the receipt, for the above object, of the following contributions: From Miss E. C. W. \$4; Mr. T. W. E. \$1; Miss A. G. 25 cts; Mrs. S. D. \$5; Miss M. G. \$2; Mrs. G. W. \$5—Total \$17.25.

"Despise not the day of *small things*." This Institution *shall yet rise*, to the glory of God, and the comfort and salvation of the *destitute Lambs of His Son's fold*.

THOMAS C. DUPONT, *Minister of St. Stephen's Chapel.***CALENDAR FOR JANUARY 1847.**

- | | |
|--|--|
| 1. <i>Circumcision</i> , or New-Year's Day. | 17. <i>Second Sunday after Epiphany.</i> |
| 3. <i>Second Sunday after Christmas.</i> | 24. <i>Third do. do.</i> |
| 6. <i>Epiphany</i> , or Manifestation of Christ to the Gentiles. | 25. <i>Conversion of St. Paul.</i> |
| 10. <i>First Sunday after Epiphany.</i> | 31. <i>Septuagesima Sunday.</i> |

ERRATA.

Page 276, line 4, from end, for "controvertible," read convertible.

Page 279, Poetry, last line, for "from," read for.

SCHOOL FOR THE DIOCESE OF SOUTH-CAROLINA.

This School is under the charge of the Rev. P. TELLER BABBIT, at that very eligible and healthy situation, known as the Parsonage of St. Philip's, Wentworth, corner of Glebe street. A large front yard is attached to the building, and used as a play ground.

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The Principal is also prepared to receive a few additional boarders into his family.

Committee.

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November 1.

☞ The Rev'd. Philip Gadsden will receive into his family six boys, to school and board at a reasonable price. For particulars, apply to him in Summerville, or to the Rt. Rev. C. E. Gadsden.

November 1.

The "Bishop White Prayer-Book Society"

OF PHILADELPHIA.

Has appointed Mr. A. E. Miller of Charleston, S. C., Agent for the Society, for the Southern States. As the object of the Society is to promote an extended circulation of the Prayer-book, it is hoped, that the Members of the Church, in the Southern States, will make liberal contributions to its funds.

Mr. A. E. Miller will constantly have on sale, the Society's beautiful edition of the Book of Common Prayer, and those disposed to forward the objects of the Institution, can purchase at a low price, for Sunday Schools, Missionary, and other purposes. Contributions to the funds of the Society, will be received by Mr. Miller.

S. AUSTIN ALLIBONE,

Corresponding Secretary Bishop White Prayer-Book Society,

Philadelphia, April 18th, 1846.

☞ A supply of Prayer-Books have been received.

A. E. MILLER.

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